/104 cont./

769
788 Immediately after that the Surára chief squatted down at his hearth, and beside him squatted a medicine-man helper. On the opposite side of the large maloka the Pakidái chief and a helper had assumed the same position. Hewemão, the first-named chief, began to speak loudly and distinctly to the hekurá (gigantic animal and plant spirits). While doing so, he kept stroking his hair from front to back and then slapping his seat. The helper squatting beside him repeated each of his words and copied all his movements. (This was to express symbolically that the hekurá, the intermediaries between human beings and the united Supreme Being, Porê/Perimbó, actually pass on all questions, requests, and wishes). After Hewemão, the Pakidái chief spoke to the hekurá, and his helper likewise repeated each word and imitated the gestures (stroking the hair and slapping the seat). This exorcism, which the two chiefs carried out alternately, lasted an hour.

769
461 After that the two exhausted chiefs and the rest of the men, young men, and boys lay down for a well-earned rest. /105/ Meanwhile the women had been going about their accustomed activity. They fetched water, prepared food, took care of the children; some of them also plaited a basket in the meantime, or they strung glass beads on a string. Some of the men who had meanwhile awakened continued to lie idly in their hammocks, some also played with the children, while others sat together in groups and talked.

769 Toward 2:00 the festival was resumed when 20 men, young men, and boys, each of whom held an arrow in his hand, rushed into the maloka courtyard with loud shouts. They were magnificently painted (510) and on the upper arms and in part

[302]
[301]

510. The painting had been done with urucú color and consisted of serpentine lines, circles and dots; several men, however, had painted their whole bodies red.

Surára
Pakidái

/105 cont./

769 in the ear lobes were adorned with colorful feather ornaments
[302] (see pp. 93/95). Moreover, they had all glued into their hair
[301] the white down feathers of the gavião-real (Thrasaetus harpyia L.), the dreaded carrier of sickness (see p. 211) (Ill. 43). They
769 made mighty leaps, then bent their knees, turned around
535 several times in between, threw their arrows into the air and
533 caught them again. After that they fell into a dance in step, during which they sang. But this dance was constantly interrupted by wild charges and rousing shouts, which were supposed to drive the nonexí out of the maloka and show them how dangerous it was to come here at all. The others present were enthusiastically watching this performance from their hearths. For the
[302] occasion of the festival all the men, women, and children had
[292] likewise painted themselves and in part donned the cotton belts;
[301] moreover, the men wore their upper-arm ornaments of feathers (Ills. 9-11).

769 After this two-hour dance performance a particularly solemn ceremony took place, the blessing of the preserved bone ashes of deceased tribesmen. For this purpose two leading personalities of each of the two tribes sat down in a square formation before the chief's hut. The Surára chief Hewemão was squatting in such a way that he faced the maloka courtyard. To the right and left of him, somewhat to the side and forward, squatted the Pakidái chief, Karenauõ, and Hewemão's brother, Kurikayawõ, respectively, and opposite Hewemão, Porẽhiwõ, the war chief of the Pakidái, had his place. In front of the latter were arranged ten small jamaru vessels (jamaru = Cucurbita idolatrica Lacerda) filled with bone ashes. Behind them stood one empty gourd bowl and one filled with urucú. The Pakidái chief, Karenauõ, on the other hand, had two large empty jamaru vessels standing in front of him.

Porẽhiwõ now poured bone ashes from one after another of the small jamaru vessels into the empty gourd bowls, added a little urucú, mixed the two with his hands, and gave the bowl to Karenauõ, who each time poured the contents into one of the
[782] larger jamaru vessels. While the two Pakidái were silently per-
[788] forming their work, Hewemão was praying in a half-singing

Surára
Pakidái

/105 cont./

769 voice to the hekurá and constantly passed his hands from his head
[782] to his feet. His brother Kurikayawõ repeated each of his words
[788] and imitated the gestures (511). Around the four men, who were

511. This was again the symbolic transmission of the prayers from the hekurá to Porõ/Perimbõ (see also p. 228).

now officiating as priests, crouched red-painted warriors whose head hair was completely covered with the down feathers of the gavião-real. Whenever the Pakidái chief poured a new mixture of bone ashes and urucú into a larger jamaru vessel, he always pulled a few feathers from the heads of the warriors and threw them in (512). The closest relatives of the late deceased sat

[751]

512. There is defensive magic connected with this. For if the men, in the subsequent ceremonial drinking of the banana soup mixed with bone ashes, swallow these feathers, they and their families are better protected against sickness.

behind the warriors and sobbed heart-rendingly, especially the
[782] women. Their tears /106/ flowed uninterruptedly, and at the same time they prayed in a low, singing cadence. When the bone ashes of another jamaru vessel were mixed with urucú by Porẽhiwõ, their sobbing and their prayers changed to high, shrill tones. This made no impression upon the medicine men, however, who imperturbably went on with their activity. The
[302] [301] mourners were surrounded by a circle of standing warriors painted red and adorned with upper-arm feathers, who held bows and arrows in their hands and faced outward. It was their task to shield
[522] the ceremony against harmful outside influences. Behind them stood numerous male spectators, who followed the proceedings with interest, to be sure, but without inner participation, for at times they laughed and joked.